Dr. Forster wrote her husband on March 29, 1913 that, wherever she was, "I dare say she is honestly trying to earn a living." Mr. DeVere's reply is possibly the "maddest" thing in the file. He insists that

> Your reference to Mrs. DeVere earning an "honest living" was uncalled for .... Don't try to misconstrue my meaning. We know more of the "White Slave Traffic" than you can ever know in your position. As you expect to be rated as a gentleman, take the advice of a humbler than yourself. Spurn duplicity.

Dr. Forster replied on April 2, 1913, to report that he did not know his wife's whereabouts.

One gets the impression that he did not want to know them either, and that by now the Doctor had some serious reservations about Mr. DeVere himself. He certainly felt that he had not done everything he could have done to help his wife, and he suggests that if he had only taken his advice and let her come home "on trial," she would have been fine -- at least would not have gone missing. He might have been mistaken. A letter from her brother-in-law to Dr. Forster, dated March 14, 1913, is at once pompous and shrill. His concern is entirely for his mother, whose peace and comfort he fears have been seriously jeopardized by his sister-in-law's escape. He describes everything that his parents gave up to join the Forsters in Canada, but entirely one-sidedly. He rather stridently insists that his mother was a "lady of distinguished ancestry" and that his father was "valued & loved by all who knew him for his selfsacrificing spirit for his great integrity and unbending fight for principle and the right." He expresses no concern at all for his sister-in-law. It seems likely that his entire family, including Mr. DeVere, regarded Mrs. DeVere as an inferior being. Her Theosophy would at least have provided some much-needed self-respect. In her letter of November 13, 1911, she describes how much, at the first seance she attended, the medium flattered her by telling her that "I was a magnetic healer & a clairvoyant." She suspects that she might have had an over-active imagination, since she recalls being spanked for "seeing" a girl in her bedroom when she was three or four years old: "Father & Mother did not see it, so of course it was not there." At any rate in a letter to Dr. Forster on July 24, 1913, she writes that she has "decided to keep to the religion I learnt as a child although I am still interested in Theosophical